



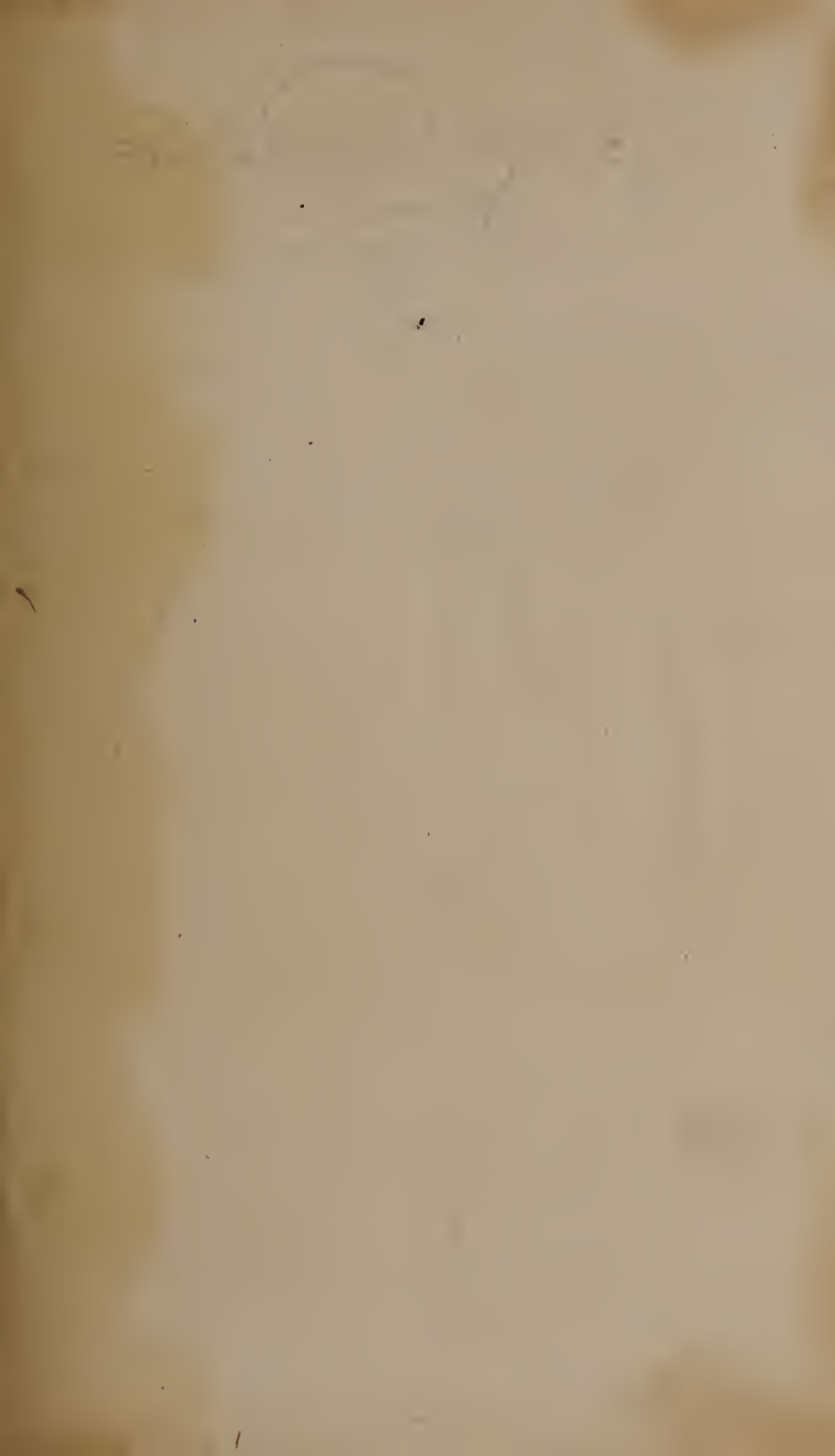
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THE
Jewish Expositor,
AND
FRIEND OF ISRAEL.

MARCH, 1820.

A STAR IN THE WEST.

[Continued from p. 54.]

CHAP. VIII.

The testimony of those who had an opportunity of judging, from the appearance and conduct of the Indians at the first discovery of America, as well as of some who have seen them since, in a state of nature.

AND first, that of Spanish authors. And here proper allowance must be made for the prevailing intentions of the first Spanish visitors, in their coming to America, which (with some few exceptions) were principally from the most covetous desires of amassing wealth, and obtaining immense riches at all risques, and by every means. Also it must be remembered, how few concerned themselves about the religious state of the natives, if they could but get their property; neither did they give themselves any trouble to know their history, their origin, customs, or future ex-

pectations; but their gold, their silver, their lands, and their furs, were the whole objects of their attention.

We thank God, there were some favourable exceptions. The learned world are by this time pretty well acquainted with the degree of confidence that ought to be put in the Spanish historians in general, further than their accounts are confirmed and supported by after labours of historians of character among other nations.

Few of them conversed with the natives, in such a manner as to gain their confidence, or obtain any intimate knowledge of their customs and manners, with any tolerable degree of certainty. They did not treat them as friends, but as the most inveterate enemies, and despised, hated, and murdered them, without remorse or compunction, in return for their kindness and respect. And to excuse their own ignorance,

and to cast a mantle over their most shocking, barbarous, cool, and premeditated murders, they artfully described them as an abominable swarm of idolatrous cannibals, offering human sacrifices to their false deities, and eating the unnatural victims. Notwithstanding, from even many of these partial accounts, we can trace a near agreement between the civil and martial customs, the religious worship, traditions, dress, ornaments, and other particulars of the ancient Peruvians and Mexicans, and those of the Indians of North America.

Acosta tells us, that the Mexicans had no proper name for God, yet that they allowed a *supreme omnipotence and providence*.

Lopez de Gamara, tells us that the Americans were so devout as to offer to the sun and earth, a small quantity of every kind of meat and drink, before any of themselves tasted of it, and that they sacrificed a part of their corn, fruits, &c. in like manner.

Is not this a confused Spanish account of the imitation of the Jewish daily sacrifice, which we have before seen our more northern Indians, in the constant habit of offering to the supreme holy spirit of fire, whom they invoke in their sacred song of *Y. Ho. He-wah*, and loudly ascribe to him, *hal-le-lu-wah*, for his continued goodness to them.

The Spanish writers say, that when Cortés approached

Mexico, Montezuma shut himself up, and continued for the space of eight days in prayer and fasting; but to blacken him, and excuse their own diabolical conduct, they assert that he offered human sacrifices at the same time, to abominable and frightful idols. These prayers and fastings, were doubtless the same with those of the northern Indians, who on particular occasions, seek to sanctify themselves and regain the favour of the deity.

Yet these same authors tell us, that they found there, a temple called *Teucalli*, or the house of the great spirit, and a person belonging to it, called *Chacalmua*, that is, a minister of holy things. They likewise speak of the hearth of the great spirit—the continual fire of the great spirit—the holy ark, &c.

Acosta says that the Peruvians held a very extraordinary feast, called *Ytu*, which they prepared themselves for by fasting two days, not accompanying with their wives, or eating salt meat or garlic, or drinking *chicca* during that period. That they assembled all together in one place, and did not allow any stranger or beast to approach them. That they had clothes and ornaments which they wore only at that great festival. That they went silently and sedately in procession, with their heads veiled and drums beating: and that this continued one day and night. But the next day they danced and feasted, and for

two days successively, their prayers and praises were heard.

This appears no other than our northern Indians' great festival to atone for sin, according to the Mosaic system.

Lericus tells us, that he was present at the triennial feast of the Charibbeans, where a multitude of men, women, and children, were assembled. That they soon divided themselves into three orders, apart from each other, the women and children being strictly commanded to stay within, and attend diligently to the singing. That the men sang in one house, he-he-he, while the others in their separate houses, answered by a repetition of the like notes. Thus they continued a quarter of an hour, dancing in three rings, with rattles. They also tell us, that the *high priest*, or *beloved man*, was anointed with holy oil, and dressed with pontifical ornaments peculiar to himself, when he officiated in his sacred function.

Ribault Landon describing the annual festival of the Floridians, says, that the day before it began, the women swept out a great circuit of ground, where it was observed with solemnity. That when the main body of the people entered the holy ground, they all placed themselves in good order, decked in their best apparel, when three beloved men, or priests, with different painting and gestures, followed them, playing on musical instruments, and singing with solemn voices, the others answering

them. And when they made three circles, the men ran off to the woods, and the women staid weeping behind, cutting their arms with muscel shells, and throwing the blood towards the sun. And when the men returned, the three days were finished.

This is no other than the northern Indians' Passover, or Feast of Love, badly told, attended with their universal custom of bleeding themselves after great exercise, which the Spaniards foolishly supposed they offered up to the sun.

These Spanish writers also assure us, that the Mexicans had a feast and month, which they called Hueitzoztli, when the Indian corn was ripe. Every man at that time bringing an handful to be offered at the temple, with a kind of drink made out of the same grains. This is no other than the first fruit offering of the northern Indians.

Don Antonio de Ulloa informs us, that some of the South American natives cut the lobes of their ears, and fasten small weights to them, in order to lengthen them; and others cut holes in their upper and under lips, in which they hang pieces of shells, rings, &c.*

* Mr. Bruce in his travels, speaking of a sect of Christians called Remmout, says, "their women pierce their ears, and apply weights to make them hang down and enlarge the holes, into which they put ear-rings almost as big as shackles, in the same manner as do the Bedowise, in Syria and Palestine."—4 vol. p. 275.

This also agrees with the practice of every nation of the northern Indians.

Mr. Bartram says, "their ears are lacerated, separating the border or cartilagenous limb, which is first bound round, very close and tight, with leather strings or thongs, and anointed with fresh bear's oil, until healed. The weight of the lead which they hang to it, extends the cartilage, which after being craped or bound round with brass or silver wire, extends it semi-circularly, like a bow or crescent, and it is then very elastic. It is then decorated with a plume of white herons' feathers.

Acosta says, that the clothes of the South Americans are shaped like those of the ancient Jews, being a square little cloak, over a little coat.

Lact, in his description of South America, as well as *Escarbotus*, assures us, that he often heard the South Americans repeat the word *hallelujah*. And *Malvenda* says that the natives of St. Michael had tomb-stones with several ancient Hebrew characters upon them, as "*Why is God gone away?*" and "*He is dead, God knows.*"

The Michuans, one of the original nations of Mexico, held, according to the *Abbe Clavigero's* declaration, this tradition, that "there was once a great deluge, and *Tepzi*, as they call Noah, in order to save himself from being drowned, embarked in a ship formed like an ark, with his wife, his

children, and many different animals, and several seeds and fruits. As the waters abated, he sent out the bird, which bears the name of *aura*, which remained eating dead bodies. He then sent out other birds, which did not return, except the little bird called the *flower-sucker*, which brought a small branch with it."—*Panoplist* for June 1813, page 9. From this family of *Tepzi*, the *Michucans* all believed they derived their origin. Both *Malvenda* and *Acosta* affirm that the natives observed a year of jubilee, according to the usage of the Israelites.

Emanuel de Moracz, a Portuguese historian, in his history of Brazil, says, "America has been wholly peopled by the *Carthaginians* and *Israelites*. As to the last, he says, nothing but circumcision is wanting to constitute a perfect resemblance between them and the Brazilians." And we have seen, that some of the nations practise it to this day.

Monsieur Poutrincourt says, that at an early day, when the Canada Indians saluted him, they said *ho-ho-ho*.

Mr. Edwards, in his history of the West-Indies, says, "that the striking conformity of the prejudices and customs of the Charibbee Indians, to the practices of the Jews, has not escaped the notice of historians, as *Gumella*, *Du Tertre*, and others."

Adair, who was the most careful observer of the Indians' whole economy, both public

and private, and had the best opportunity of knowing it, without much danger of deception, beyond any other writer, gives his opinion in these words.

"It is a very difficult thing to divest ourselves of prejudices and favourite opinions, and I expect to be censured for opposing commonly received sentiments. But truth is my object, and from the most exact observations I could make in the long time I traded among the Indian Americans, I was forced to believe them to be lineally descended from the Israelites."

The *Rev. Mr. Beatty* says, "I have before hinted that I have taken great pains to search into the usages and customs of the Indians, in order to see what ground there was for supposing them to be part of the ten tribes of the Jews, and I must own, to my no small surprise, that a number of their customs appear so much to resemble those of the Jews, that it is a great question with me, whether we can expect to find among the ten tribes (wherever they are) at this day, all things considered, more of the footsteps of their ancestors than among the different Indian tribes. It is not forgotten that the Indians are charged, as a barbarous, revengeful, cruel, and blood-thirsty race—deceitful, ungrateful, and ever ready for murder and rapine. Most of this will not be disputed. They are educated from their infancy to make war in this cruel manner. They scalp

their fallen enemy, and most cruelly torment and burn some of those whom they take prisoners. This they think lawful, and often plead the will of the great spirit for it. It is their habitual custom, and they make war on these principles. But they have their virtues too. They pay the greatest respect to female prisoners, and are never known to offer them the least indecency. Whenever they determine to spare their enemies which is often done, they not only make them free, but they adopt them into their families, and make them a part of their nation, with all the privileges of a native Indian. This is an instance of mildness and generosity known to very few savages in the world, but rather resembles the Romans.

They are generous, hospitable, kind, and faithful, to their friends or strangers, in as great a degree as they are vindictive and barbarous to their enemies in war.

Col. Smith, in his journal, mentions, "that he went a great distance hunting with his patron Tontileango, along the shore of Lake Erie. Here we staid several days on account of the high winds, which raised the lake in great billows. Tontileango went out to hunt. When he was gone a Wiandot came to the camp—I gave him a shoulder of venison well roasted. He received it gladly—told me he was hungry, and thanked me for my kindness. When my patron came home, I told him what I had done—

he answered it was very well, and supposed I had given him also sugar and bear's oil to eat with his venison—I told him I did not, as both were down in the canoe, and I did not go for them. He replied, You have behaved just like a Dutchman. Do you not know, that when strangers come to our camp, we ought always to give them the best that we have. I acknowledged my fault. He said that he would excuse this as I was but young; but I must learn to behave like a warrior, and do great things, and never be found in such little actions."—Page 25, 26.

Smith, in his history of New Jersey, informs us, "that the Indians long remembered kindnesses families or individuals had shown them. This also must undoubtedly be allowed, that the original and more incorrupt among them, very seldom forgot to be grateful, where real benefits had been received. And notwithstanding the stains of perfidy and cruelty, which latterly, in 1754, and since, have disgraced the Indians on the frontiers of these provinces, (but which the writer well knows had been produced by the wicked and unjust oppression of these sons of nature, by the white people) even these, by the uninterrupted intercourse of seventy years, had, on many occasions given irrefragable proofs of liberality of sentiment, hospitality of action, and impressions that seemed to promise a continuation of better things. Wit-

ness their first reception of the English—their selling their lands to them afterwards—their former undeviating candour at treaties in Pennsylvania, and other incidents."—p. 144.

But however guilty these unhappy wandering nations may have been, neither Europeans or Americans ought to complain so heavily of Indian cruelties, particularly in scalping their enemies, which is one of their most habitual cruelties, and in which they glory. They are too fully justified in this horrible practice, by the encouragement and example of those who call themselves *civilized*, and even Christians. Herodotus informs us that the Scythians scalped their enemies, and used them as trophies of victory. Polybius says, in the war with the mercenaries, *Gisco*, the Carthaginian general, and seven hundred prisoners, were scalped *alive*. Varrus, the Roman general, caused two thousand Jews, whom he had taken prisoners, to be crucified at one time.—Josephus, 4 vol. chap. iii. page 12.

Under the mild government of Great Britain, and that of France, premiums have been promised and given to the Indians, by their governors and generals, for the scalps of their enemies. Nay, even in America, acts of Assembly have been passed, giving rewards to the *civilized* inhabitants, for scalps and prisoners, even so high as one hundred pounds for an Indian scalp—2d Colden, 120. If it should be said the

government of Great-Britain ought not to be charged with this, it is answered that government not only knew of all this, but during our revolutionary war, the British Secretary of state, in the House of Lords, supported its policy and necessity, as they ought to use every means that God and nature had put into their hands.—Belsham. They had in their service at that time, at least fifteen hundred Indian warriors.

Mr. Belsham says, that in the revolutionary war with America, the son of Sir William Johnson, “held a great war feast with the Indians, chiefly Iroquois, when he invited them to banquet upon a Bostonian and to drink his blood.” And though I doubt not but this was mere hyperbolic language, yet did it not countenance and encourage the Indians in their customary cruelty and vindictive rage?

In 1794, the six nations, including a late addition of those of Grand River in Canada, the Stockbridge and Brotherton Indians, consisted of about six thousand souls. They now do not exceed half that number. They have not reserved to them now, above two hundred thousand acres of land out of their immense territory of at least one thousand miles long, and five hundred miles broad.—Clinton 48. 53.

The famous capt. Cook, in his visit to the coast of America, in the south seas, without any reference to this great question, barely gives us the facts that

appeared to him during the very short intercourse he had with them—2 vol. 266. 283.

He says that “the inhabitants met them, singing in slow and then quicker time, accompanying their notes with beating time in concert, with their paddles, and regular motions of their hands, and other expressive gestures. At the end of each song, they remained silent, and then began again pronouncing *ho-ho-ah*, forcibly as a chorus. The ship’s crew listened with great admiration—the natives behaved well.

“The people of Nootka Sound, keep the exactest concert in their songs, by great numbers together—they are slow and solemn—their variations are numerous and expressive, and the cadence or melody powerfully soothing—their music was sometimes varied from its predominant solemnity of air, and sung in a more gay and lively strain—they have a weapon made of stone, not unlike the American tomahawk; they call it *Taa-weesh* and *Tsuskuah*.”—Page 310.

Their manufactures and mechanic arts are far more extensive and ingenious than the savages of the South Sea Islands, whether we regard the design or the execution. Their flannel and woollen garments, made of the bark of a pine tree beaten into an hempen state, with various figures artificially inserted into them, with great taste, and of different colours

of exquisite brightness. They are also famous for painting and carving—*ibid.* 304. Their common dress is a flannel garment or mantle, ornamented on the upper edge by a narrow strip of fur, and at the latter edge by fringes or tassels. Over this, which reaches below the knees, is worn a small cloak of the same substance, likewise fringed at the lower part. Every reader must be reminded by this of the fringes and tassels of the Jews on their garments.

In Prince William's Sound, the common dress is a kind of frock or robe, reaching to the knees, and sometimes to the ankles, made of the skins of animals; and in one or two instances they had woollen garments. All are ornamented with tassels or fringes. A few had a cape or collar, and some a hood. This bears a great resemblance to the dress of the Greenlanders, as described by Crantz—*ibid.* 367—8. The reader will find in *Crantz*, many striking instances, in which the Greenlanders and Americans of this part of America resemble each other, besides those mentioned by capt. Cook.—vol. i. 136. 138.

Father Joseph Gumella, in his account of the nations bordering on the Oronoko, relates that the Charibbee Indians of the continent, punished their women caught in adultery, like the ancient Jews, by stoning them to death before the assembly of the people.—*Edwards' West Indies*, 1 vol. 39. in a note.

REMARKS ON ROMANS X. 1, 2.

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge.

EVERY one who attentively reads this passage, and compares it with the apostle's conduct throughout the whole course of his ministry, must be convinced, that St. Paul prayed earnestly for the conversion of the Jews, and laboured by all possible means to effect it.

Now let it be remembered that the same apostle commands us to imitate him, saying, "Be ye followers of me, even as I also am of Christ." 1 Cor. xi. 1. From which the following argument may be framed.

We are commanded to follow Paul, as he followed Christ.

But Paul followed Christ in praying for the conversion of the Jews, and labouring by all means to effect it.

Therefore we are commanded to follow Paul in praying for the conversion of the Jews, and labouring by all means to effect it.

The first proposition is founded upon an apostolical injunction, which, though given to the Corinthians on a particular occasion, is nevertheless fixed upon general principles, and admits of universal application.

To follow an apostle as he followed Christ, is a precept so reasonable in itself, and so bind-

ing in its obligation, that no man can refuse obedience to it when opportunity serves, without refusing obedience to Christ himself.

When men are exhorted to imitate Christ, they often strive to excuse themselves by pleading their weakness, and urging their inability to act up to so high a standard. But when a man like ourselves sets us an example of imitation, every shadow of excuse is taken away, every objection silenced, and we stand condemned unless we comply with the requisition.

But it may be asked, Did Paul, in labouring to convert the Jews, really follow Christ, or was it merely an act of partiality towards them as his own countrymen?

This may be easily answered, by observing that our Lord laboured incessantly to convert the Jews; and when he sent forth his disciples to preach, the charge he gave them was, to seek the lost sheep of the house of Israel. To save them he went about doing good, healing the sick, and casting out devils; in ministering to them he was instant in season, and out of season; he taught them both in public and private, and took every opportunity of instructing them in the most effectual manner. When they had discovered the greatest ingratitude, by rejecting his authority, and conspiring against his life, his mercy towards them remained undiminished; as evi-

dently appears by his weeping over Jerusalem, and lamenting its approaching ruin.

Thus then it is plain, that Jesus Christ laboured earnestly to convert the Jews; therefore Paul, in attempting to do the same, only trod in the footsteps of his divine master; and consequently we are under the strongest obligation to imitate him, as far as we have power.

Against this conclusion some plausible objections have been started, a few of which I shall here take notice of.

Objection 1. Paul followed Christ in leading a single life, and travelling from place to place, to preach the Gospel. Christ had not where to lay his head, and Paul had no fixed habitation. But does it follow that every Christian should strictly adhere to a life of celibacy, quit his secular employment and become an itinerant preacher? And if we are not obliged to follow the apostle in these things, how can it be proved that we are bound to follow him in endeavouring to convert the Jews.

I answer, Paul had peculiar reasons for his peculiar conduct; and where we have not the same reasons, we are not bound to adopt the same mode of conduct. He had peculiar reasons for a life of celibacy. 1 Cor. vii. Jesus Christ also appeared to him and commanded him to preach the Gospel, &c. Acts xxvi. 16. A dispensation of the Gospel was committed unto him; necessity was laid upon him, and woe

was to him if he preached not the Gospel. 1 Cor. ix. 16.

Now if we were placed in the same circumstances, we ought precisely to act in the same manner as he did; but we have not the same reasons to allege, and therefore we cannot reasonably attempt a similar mode of conduct.

But as it respects the conversion of the Jews, I apprehend we have the same reasons to pray for it that Paul had, as will plainly appear from the following considerations.

Paul prayed for the conversion of the Jews, because they had a zeal of God but not according to knowledge. And have they not at this day a zeal of God? Have they not preserved their ancient customs and adhered firmly to the letter of the law given by Moses to their fathers? Other ancient nations of which we read in history, are sunk into obscurity, and have disappeared; the loss of civil power has been to them, the loss of political existence: their names alone remain while their very languages are forgotten; being once conquered and driven from their country, they mixed promiscuously among the rest of mankind, and every mark of distinction was totally lost.

But the Jews have preserved the language and laws of their ancestors, for a long succession of ages. They have been dispersed over the whole earth, yet they have not mixed with the inhabitants of the countries where

they sojourned: they have suffered unspeakable hardships, but nothing has shaken their constancy: they have been treated with the greatest contempt; but nothing has shamed them out of their profession: many of them have been slain by the sword; but nothing has frightened them from obedience to the law.

Since their dispersion, they have been deceived by false Messiahs, and have suffered severely by the imposture; yet they still believe the prophecies respecting a Messiah to come, and cherish the hope of his future appearance.

Thus it is evident that the present Jews have a zeal of God; for it is certain that they adhere to the letter of the law, because they believe God to be the author thereof.

But this zeal is not according to knowledge; for the modern Jews, are ignorant of God's righteousness, and go about to establish their own righteousness; and consequently do not submit themselves to the righteousness of God. This was the case with the ancient Jews, and for this reason the apostle prayed for their conversion, as it is plain from his own words.

Hence it follows, The Jews in St. Paul's days had a zeal of God but not according to knowledge; therefore he prayed earnestly for their conversion: and the Jews in our days have a zeal of God, but not according to knowledge; therefore we ought to pray earnestly for their conversion.

We have not the same reasons that Paul had to lead a life of celibacy, &c. therefore in these particulars, we are not bound to imitate him; but we have the same reason that he had, to pray for the Jews' conversion; therefore we ought to pray for it as he did. In seeking the Jews' conversion he followed Christ, and we have the same reasons for seeking to convert them, therefore we are bound to attempt it.

Object. 2. But we do desire and pray for the Jews' conversion; we sincerely wish that they were all brought to Christ, and what can we do more?

I answer, If you sincerely pray for it, you must greatly desire it; for a prayer without desire is a contradiction in terms. Moreover if you greatly desire the conversion of the Jews, you will certainly endeavour to effect it.

This was the case with Paul who not only wished and prayed, but laboured abundantly to instruct that people in the truths of the Gospel.

If we should hear a person expressing his desire of food, and loudly calling upon God to give him his daily bread, while he remained inactive, and refused to take any pains to procure that bread, should we not pass a very unfavourable judgment on his conduct?

If we pray for daily bread, and yet refuse to cultivate the earth, in order to procure a necessary supply of food, is not our practice very censurable.

And if we pray for the conversion of the Jews, while we refuse to make any exertion for that purpose, does not our practice contradict our profession?

Remember, the apostle whom we are commanded to imitate, joined earnest endeavours to fervent prayers; but if men refuse to imitate him in his endeavours, their prayers can never be considered as sincere.

Object. 3. But we are not capable of instructing the Jews in the principles of Christianity: we have neither opportunity nor ability for the work.

I answer, If you cannot act as teachers, you may very possibly do much as helpers of those who have undertaken the office of teaching.

Consider that all the members in man's body have not the same office, but, by affording each other mutual aid and succour, they all contribute to the support and comfort of life.

The business in hand requires pecuniary aid as well as literary abilities; and if you are not in possession of the latter, you may be very useful in supplying the former.

These remarks will probably be read by some, into whose hands a bountiful providence has committed a considerable portion of worldly goods: these have it in their power to administer of their substance towards the carrying on of this important work.

Let them therefore come forward, and by liberal contribu-

tions, endeavour to further this glorious and important undertaking: by so doing they will make to themselves friends of the mammon of unrighteousness by whom when failing on earth, they shall be received into everlasting habitations.

Thus let every professing Christian strive to follow Paul, as Paul also followed Christ.

W. JENKIN.

*Mylor, near Falmouth,
Feb. 5. 1819.*

QUERIES CONCERNING THE APPLICATION OF CERTAIN PROPHECIES OF ISAIAH.

To the Editors of the Jewish Expositor.

Gentlemen,

ENCOURAGED by your invitation to the readers of your valuable miscellany, to communicate their notions on the stupendous subject of prophecy, I beg permission, without presuming to criticise the communications of others, to submit a few queries for the consideration of your learned correspondents:

I. Whether there be not reason on close investigation of the prophecy of Isaiah, and of the quotations from it in the New Testament, to conclude, that (with two exceptions) it relates from the livth to the lxiid chapter inclusive to the Gentile Christian church, with particular reference from the beginning of the livth chapter to the 8th verse inclusive of the lviith chapter to the primitive Christian church; from the 9th verse of that chapter, to the middle of the 13th verse of the

lviith chapter, to the Roman apostacy; and from the latter part of that verse (with the exception of the 20th and first clause of the 21st verse of the lixth) to the 10th verse inclusive of the lxiid chapter, to the Protestant churches; and moreover, that the concluding verses of the lxiid chapter predict the conversion of the Jews through the instrumentality of a particular church or state (why may we not humbly hope of our own?) and that the six first verses of the lxiid chapter foretel the destruction of the Turkish empire preparatory to their restoration in conjunction with their brethren of the ten tribes to their own country, synchronizing with the events predicted in the xiith chapter of Zechariah, the xxxist of Ezekiel, and in the 44th and 45th verses of the xith chapter, and 1st verse of the xiith of Daniel. It is perhaps scarcely necessary to add, that I consider the Eastern Roman emperors establishing grievous errors in the church within their dominions, by their ipse dixit, as the power predicted in the variously interpreted prophecy of the king who should do according to his own will, Daniel xith from the 36th to the 39th verse inclusive, and consequently understand the king of the South who was to push at him as designating the Arabians under the government of the Caliphs, and the king of the north who was to overwhelm him, as designating the Ottoman empire; though there

are points of striking resemblance between this prophecy and that of St. Paul in the second of 2 Thess. from the 3d to the 10th verse inclusive: there are nevertheless several distinctive features; the one is represented as doing of his own authority, according to his own will, the other as coming with power, signs, and lying wonders, according to the working of Satan, exactly answering to the delineation of the practices of the ecclesiastical beast, Rev. xiii. 13, 14; and moreover as arising from a source of corruption in operation even when the Apostle wrote. The one is represented as annoyed, and destroyed, by the hostilities of adjoining states, the other as consumed by the breath of the Redeemer's mouth, and destroyed, by the brightness of his coming,—a description which well harmonizes with the rapturous song and spiritual purity delineated Rev. xix. 7—9.

II. Whether from the 7th verse of the lxiid chapter of Isaiah, to the end of the lxvth chapter, is not a prediction that the spirit of prayer and supplication will be poured in rich abundance on both the spiritual Gentile and Jewish church, previous to the restoration of the latter to their beloved country. And whether the two last chapters of the prophecy (with the exception of the last nine verses of the lxvth chapter which seem to relate to the whole church) are not a summary of the Lord's dealings with his ancient people, from

the call of the Gentiles to the Millennium.

III. Whether from the words of the prophecy, as well as from present appearances, it is not highly probable that England and Russia are the nations referred to in the 19th and 20th verses of the lxvth of Isaiah, as the appointed instruments for transporting Israel, according to the flesh, to the land of their ancestors, when the set time is accomplished.

IV. Whether from the 8th, 11th, and 12th verses of the xxxviii of Ezekiel, there is not reason to conclude, that the power and invasion he describes is the same as those predicted by St. John, Rev. xx. 8, 9; and whether from the 17th verse of the xxxviii of Ezekiel there is not reason to conclude also, that the events foretold, are the same as those predicted in the iiii of Joel, and xivth of Zechariah, and consequently that Ezekiel's temple is an emblematic prophecy of the spiritual prosperity, predicted Ezekiel xxxixth from the 21st verse to the end, Joel iiii from the 18th verse to the end, and Zechariah xivth from the 16th verse to the end. St. John not mentioning any event as intervening between the destruction of Gog and Magog and the final judgment, can afford no valid objection to this interpretation, when it is considered that in the prophecy of Daniel the prediction of the resurrection to everlasting life or everlasting contempt stand in immediate

succession to a series of prophecies, ending at the commencement of the millennium, Dan. xii. 2, 3. The perpetual reference of the prophecy of Isaiah, and others, to the Jews, and their return from the Babylonish captivity, though sanctioned by names whose praise is deservedly in all the churches, seems nevertheless neither to accord with the apostolic delineation of the spirit of prophecy, 1 Pet. i. 10—12; with the exact agreement between a prediction and its accomplishment, which manifests the divine origin of prophecy; nor with that economical adaptation of means to their ends, so conspicuous in the works of Omnipotence.

I am, &c.

Φίλω.

EXTRACT FROM DR. LIGHT-
FOOT'S "HANDFUL OF GLEAN-
INGS OUT OF THE BOOK OF
EXODUS."

*Articles of a believing Jew's
creed, collected out of Moses'
law.—*

*I. I believe that salvation is
by faith, not by works.*

This fundamental point of religion they might readily learn by these two things;

First, from the impossibility of their keeping the law, which their consciences could not but convince them of by their disability to hear it, and by their daily carriage.

Secondly, in that they saw the holiest of their men, and the holiest of their services, to

receive sanctity, not from themselves but from another. So they saw that the priest (who was or should be at least the holiest man among them) was sanctified by his garments, and that the sacrifices were sanctified by the altar. From these premises they could not but conclude, that no man nor his best service could be accepted as holy in itself but must be sanctified by another.

II. I believe that there is no salvation without reconciliation with God, and no reconciliation without satisfaction.

The first part of this article is so plain that nature might teach it, and so might it the latter also; and laying here to Moses, his *lex talionis*, eye for eye, tooth for tooth, it made it doubtless.

III. I believe that satisfaction shall once be made.

This they might see by their daily sacrifice, aiming at a time when there should full satisfaction be made, which these poor things could not do. No less did their year of jubilee intimate, when men in debt and bondage were quitted, the very time of the year when the Jubilee year began calling all Israel to think of a Jubilee from sin and satan's bondage into which mankind fell at the same time of the year.

IV. I believe that satisfaction for sin shall be made by a MAN.

This is answerable to reason that as a man sinned, so a man should satisfy: but Moses' law about redemption of land by

a kinsman, taught Israel to expect that one that should be akin in the flesh to mankind should redeem mortgaged heaven. Gal in Hebrew is both a kinsman and a Redeemer.

V. *I believe that he shall be more than a man.*

This they learned from the common service about the Tabernacle, wherein the high priest, a man as fully hallowed and sanctified as man could be for his outward function; yet did he offer and offer again for the people and himself, and yet they were unclean still. This read a lecture to every one's apprehension, that a mere man could not do the deed of satisfaction but he must be more.

VI. *I believe the Redeemer must also be God as well as man.*

The disability of beasts to make satisfaction, they saw by dying in sacrifice one after another, and yet man's conscience cleansed never the better. The inability of man we saw before, the next then that are likely to do this work are angels. But them Israel saw in the tabernacle curtains spectators only, and not actors in the time and work of reconciliation. From hence they might gather, that it must be God dwelling with man in one person, as the cloud the glory of God never parted from the ark.

VII. *I believe that man's Redeemer shall die to make satisfaction.*

This they saw from their continued bloody sacrifices, and

from the covenants made, and all things purged by blood. This the heedless manslayer might take heed of, and see, that as by the death of the high priest he was restored to liberty, so should mankind be by the death of the highest priest to the glorious liberty of the sons of God. Their delivery from Egypt by the death of a lamb taught them no less.

VIII. *I believe that he shall not die for his own sins but for man's.*

Every sacrifice, read this lecture, when the most harmless of beasts and birds were offered.

IX. *I believe that he shall overcome death.*

This Israel saw by necessary conclusion, that if Christ should fall under death, he did no more than man had done before. His resurrection they saw in Aaron's rod, manna, scapegoat, sparrow, &c.

X. *I believe to be saved by laying hold upon his merits.*

Laying their right hand upon the head of every beast that they brought to be offered up taught them, that their sins were to be imputed to another, and the laying hold on the horns of the altar, being sanctuary or refuge from vengeance, taught them that another's merits were to be imputed to them, yet that all offenders were not saved by the altar, Exodus xxi. 12, 1 Kings ii. 29; the fault not being in the altar but in the offender, it is easy to see what that signified unto them.

Thus far each holy Israelite

was a Christian in this point of doctrine, by earnest study finding these points under the veil of Moses. The ignorant were taught this by the learned every sabbath day, having the scriptures read and expounded to them. From these groundworks of Moses, and the prophets' commentaries thereupon concerning the Messiah, came the schools of the Jews to be so well versed in that point, that their scholars do mention his very name Jesus: the time of his birth in Tisri: the space of his preaching, three years and a half: the year of his death, the year of jubilee, and divers such particulars to be found in their authors, though they knew him not when he came amongst them.

THE ERAS OF THE SAINTS' DELIVERANCE AND JEWISH LIBERTY.

THE discussion of these important eras which we find in Daniel's prophecy, having been proposed, and a plan of interpretation advanced by Mr. Bolton, I offer my remarks, if worthy your attention, as the result of my reading and serious enquiry. The general outlines of the plan given, include such great events belonging to the present age, and fix on such dates, as I esteem very excellent; though wanting historical accuracy in the application to particular circumstances, which when particular years are proposed is necessary to be observed.

The year 1793 was the era of the reign of terror in France, and a general war in Europe, in which the Papal dominion suffered a great overthrow; but the deliverance of the saints in the liberty granted to the French Protestants, and all sects, including both civil and religious privileges to the Jews, took place previous to the above event, in A. D. 1790, which was 1260 years from the publication of the Justinian Code, which restricted and persecuted the assemblies of all termed Jews and heretics. The French constitution was solemnly signed by the king, which established this liberty on a lasting foundation. The French Protestants then held their public worship in a principal church of Paris, which they purged from idols, and over which they inscribed the date, "May 22. A. D. 1791, the second year of liberty." Hence the 1290 years which by the allusion to the daily sacrifice certainly implies Jewish liberty, will end in the present new year, 1820. Then the saints and Jews will have a greater deliverance, and being greater will be more spiritual, which may justly be expected in England. At the former era the religious liberty of all the nations on the continent of Europe was founded, but could not be improved for want of a spiritual and lively Gospel ministry, which the Lord did not grant by his Spirit. To what country can we look for the supply of that

deficiency, and that spiritual improvement, for which thirty years are added, so properly as to Britain, where gracious revivals of the truth have been experienced, and where the Jewish Society and Jewish Expositor are evidences of the spiritual concern felt for the Jews, from which some eminent good may be expected?

The great events which accompany the deliverance of the saints, the subjection of the Papal dominion, and the loss of the Roman capital, are distinctly the objects of prophecy. God shews his power in behalf of his persecuted people, by first delivering them, while that power which has oppressed them is continued. A Sovereign also may lose his capital, in which he chiefly exercises his power, as the emperor in the late war lost Vienna, and yet recover his dominion. It is too much therefore to assume, that because the dominion of popery may be applicable to 1793 and 1823, the deliverance of the saints, and the desolation of its capital, must be precisely at the same time. After the above deliverance, the loss of the seat of chief power took place August 10, 1792, when the palace of the Thuilleries in Paris, was taken and plundered by the people, the Swiss guards and gentlemen who defended it, having been slain and dispersed; which was 1260 years from A. D. 532, when a

great sedition took place, by which the emperor Justinian was nearly dethroned and his capital laid in ashes, but being preserved, his throne with all its bigotry was established. The 1290 years from the same era will end in A. D. 1822, when Rome, the throne and capital of Papal dominion, will suffer a greater destruction and be utterly burned with fire. This event is most analogous to the two former events, the conflagration in new Rome, Justinian's capital, which destroyed part of his palace, the church of St. Sophia, &c. and the subjection of Paris. The Jews were especially oppressed and enslaved by the establishment of Justinian's throne; but previous to the destruction of Rome, the Jews, of whom fifty thousand, the genuine descendants of those carried captive by Titus, and who still preserve their hope of deliverance, by refusing to walk under the triumphal arch of Titus when they pass that street, remain there, will be called to come out, and not partake of her sins, nor be destroyed with her.

The third event, the usurped dominion of the Pope, was granted by Justinian, March A. D. 533, from which we have 1260 years to its rejection in Paris, where the Pope was burnt in effigy, and his authority entirely renounced, A. D. 1793. The 1290 years will completely emancipate the nations from that imaginary and blasphemous authority, which

are acknowledged in Italy and Spain, where it has most prevailed, and will end 1823.

The Mahometan power is not cotemporary exactly with popery, nor limited by the same period, yet will follow more nearly than 1868. In the late war, not long after the revolution in Rome and the captivity of the Pope, the Wechabites captured the sacred cities of Medina and Mecca, and destroyed the prophet Mahomet's tomb, without which the Mahometan religion cannot be exercised. The period of the Mahometan power is not 1260 years, but 391 years and thirty days, which I date from the capture of Thessalonica, the capital of Macedonia, the chief place of the Jews and Christians, which established the Turkish dominion in Europe, A. D. 1432, in November, and will end about the middle of December, A. D. 1823; when the Jews there will be delivered; and further, the expulsion of the Turks from Europe will be attended with the recovery of Judea.

To such expectations we are guided by history, compared with the prophetic periods, through the Lord's providence and blessing. Great as the events are, they will be transacted in a part of Europe, a little corner of the world, but the effect will spread in the immense regions of Asia, and in Ethiopia, Egypt and Africa; where much is to be done. The work is his who is omni-

potent; and amidst the convulsions of the earth, may we rely on his power. The Jews are searching into Daniel's numbers, and think their accomplishment near, in the coming of their glorious Messiah. May we expect him too. W.

Dec. 21, 1819.

C. D.'s. ANSWER TO AN INQUIRER.

To the Editors of the Jewish Expositor.

Gentlemen,

YOUR correspondent, who signs himself *An Inquirer*, states, that my reasons against Mr. Bolton's date of the 1260 years are altogether inconclusive.* Though I am fully sensible of the value of this compliment, my modesty forbids me too hastily to appropriate it; because the Inquirer seems to have misapprehended the drift of my reasoning. My argument may be thus briefly stated.

1. The times, and the laws, and the saints, are given into the hand of the little Roman horn at the commencement of the 1260 years. Dan. vii. 25.

2. They can only be so given by the secular powers, in the midst of which the little horn is geographically placed: because all other powers, from the very circumstance of their locality, are *incapable* of conferring such a donation.

* Jewish Expos. Feb. 1820. p. 78.

3. But the secular powers, in the midst of which the little horn is geographically placed, are the ten larger horns of the Western or exclusively proper Roman empire. Dan. vii. 8. 20.

4. Therefore the ten larger horns are the *only* secular powers, which *can* give the times, and the laws, and the saints, into the hand of the little horn.

This conclusion, which is plainly required by the geography of the prophecy, is established, if I mistake not, by the express declaration of St. John. "The ten horns, which thou sawest, are ten kings, which have received no kingdom as yet, but in one season receive power as kings conjointly with the wild-beast. These have one mind, and shall give their power and strength unto the beast: for God hath put in their hearts to fulfil his will, and to agree, and to give their kingdom unto the wild beast, until the words of God shall be fulfilled." Rev. xvii. 12, 13, 17. What the ten horns give to the beast, they give to the harlot-rider who directs the beast. Here then we are told, that the secular powers, which unanimously give their strength and kingdom to the harlot, or to the little horn (for all commentators are agreed as to their identity) until the words of God shall be fulfilled, are the ten horns. The expression, *until the words of God shall be fulfilled*, is chronological: and it obviously means, when the

whole general context is considered, *until the close of the 1260 years*. Hence we are told, that the ten horns will unanimously acknowledge the ecclesiastical supremacy of the little horn (for such, in plain English, is the sense of the passage), until the close of the 1260 years: and consequently we are told, that their unanimous acknowledgment of such supremacy takes place at, and therefore marks the commencement of that period. But the unanimous acknowledgment of the little horn's ecclesiastical supremacy on the part of the ten horns at the commencement of the 1260 years, is clearly the same occurrence, as that which Daniel calls *the giving of the times, and the laws, and the saints, into the hand of the little horn*. Therefore agreeably to the necessary conclusion which had been previously drawn from the geography of Daniel's prophecy, the ten horns are the *ONLY* secular powers which can be at all concerned in making such a donation to their little ecclesiastical colleague: and history accordingly shews, that the papal supremacy was never acknowledged beyond what Daniel describes as the platform of the little horn's tyranny; namely, the Western, or proper Roman empire, which in the third and fourth centuries was partitioned by the ten Gothic nations.

From these remarks it follows, unless my reasoning must indeed vindicate to itself the

somewhat unsatisfactory praise of inconclusiveness, that the true date of the 1260 years cannot have the slightest connection with *any* edict of the Eastern Emperors, whether promulgated in the year 445, or the year 533, or the year 606: for, in truth, the Eastern emperors neither *did*, nor *could*, establish the papal supremacy over the ten Gothic kings. The very *principle* of looking to *any* Constantinopolitan edict, is itself radically vicious.

From the same remarks, it also follows, that the true mode of determining the date of the period can only be this.

1. We must first mark out the geographical platform, on which the ten Gothic horns erect their several sovereignties: for the spiritual empire of the little horn is exactly commensurate with all their kingdoms jointly and collectively.

2. Next we must inquire, when it was that the representatives of the ten Gothic horns or nations were first *unanimous* in their acknowledgment of the papal supremacy. Some might acknowledge it earlier, and some later; but with this we have nothing to do: the real question is, when they first became *unanimous* in their submission, or (as St. John speaks) when they first *have one mind*.

3. Now they became *unanimous* in their submission, when the *last* of the ten horns gave its power, and strength, and kingdom, to the little horn; its nine colleagues having, one by one, *preciously submitted*.

4. Therefore, when the times, and the laws, and the saints, were *completely* given up to the little horn, throughout the extent of its allotted Western platform, by the final submission of the *last* of the then existing representatives of the ten horns; at that point of time, whatever it may be, the 1260 years must, I apprehend, have commenced.

Now, as I shewed in my former letter, no such submission to the ecclesiastical supremacy of the little horn, had taken place in the year 533. Therefore, unless my reasoning be as inconclusive as your correspondent pronounces it to be, the 1260 years cannot have commenced in that year.

While my hand is in, I will offer you one or two remarks on Mr. Holmes's work; since I observe, that he, like myself, has sent you a paper impugning Mr. Boiton's date of the 1260 years.*

I. This gentleman, while he advocates the year 606 as the true date of the 1260 years, asserts, that the ten-horned beast arose from the sea in that year. Rev. xiii. 1.

Such an assertion is somewhat perplexing to a plain man. The ten-horned beast of Daniel and St. John, as all commentators agree, insomuch that Mr. Mede deems it *tantum non articulus fidei*, is the secular Roman Empire: and the rise of that beast from the sea,

* Jewish Expot. Feb. 1820, p. 68—72.

which St. John beheld, is plainly enough the same event, as the rise of the same beast from the sea, which Daniel beheld (compare Rev. xiii. 1. with Dan. vii. 3. 7.); each prophet, so far as chronology is concerned, beholding the rise of the symbolized empire, not *prospectively*, but *retrospectively*. Accordingly, the interpreting angel very plainly tells St. John, that the beast, or empire, in question, had arisen, or had started into existence; long before even the age in which the apostle flourished: for he assures him, that five out of the beast's seven heads had already fallen at the very time when he was speaking, and that the sixth was then in actual existence. Revel. xvii. 9, 10. Now, if one of the beast's *heads* was in actual existence about the year 96, when (according to Ireneus) St. John beheld the apocalyptic vision; it is passing difficult to conceive, how the beast *himself* should not arise from the allegorical sea until the year 606. Mr. Holmes's arrangement, by a figure of rhetoric which is said to be much used in the sister-island, makes the sixth head of the Roman beast exist, *previous* to the existence of the beast to which that very head belongs: nay, the beast absolutely loses his five first heads, *before* he himself rises out of the sea. The prophet, however, is guilty of no such contradiction. By declaring, that five heads of the beast had fallen *before* his own

time, and that one head was *then* in existence, he obviously teaches us, that the rise of the beast from the sea which *he* beheld, was the same as the rise of the same beast from the sea which *Daniel* beheld: or, in other words, that the beast did not rise from the sea in the year 606, but several centuries before the Christian era under the domination of Romulus.

II. I suspect, that this singular arrangement of Mr. Holmes has arisen from the yet more singular interpretation which he gives of the symbolical sea.

Without a shadow of proof from Holy Writ, and in direct opposition to every commentator with whose writings I am acquainted, he maintains, that the sea denotes the sabbatical church; because, as the sea is distinguished by its periodical tides, so is the church distinguished by its periodical sabbaths. This interpretation he deems so certain and satisfactory, that, while he somewhat mercilessly assails Mr. Faber and other commentators for not having hit upon it, he himself (as he very truly declares) builds his whole system upon it as a foundation capable of bearing any given superstructure. Such being the case, I greatly fear, that the whole system rests upon not a more solid basis, than those palaces of the Vata Morgana which the Sicilian fisherman beholds lightly floating on the surface of Neapolitan seas.

The only sea, with which

St. John was acquainted, was the Mediterranean: and, since he was in the isle of Patmos when the Apocalypse was revealed to him, there can be no doubt, that the Mediterranean is the *poetical* sea of the Apocalyptic machinery. Compare Rev. i. 9. with x. 2. and especially xiii. 1. Now Mr. Holmes contends, that, the sea, as symbolically employed by St. John, *must* denote the sabbatical church: BECAUSE the sea has periodical tides, and the church has periodical sabbaths. I suspect, that my friend the Inquirer would pronounce his reasoning somewhat *inconclusive*, even if his premises were valid: but unluckily the premises themselves are not less treacherous than the shifting sands upon the sea shore. Speaking of the Mediterranean, my Lord Byron says,

"There shrinks no ebb in that TIDELESS sea,
"Which changeless rolls eternally."

To this passage he adds the following note: "The reader need hardly be reminded, that there are NO PERCEPTIBLE TIDES in the Mediterranean." His Lordship, I dare say, never expected that his muse would be called forth to assist in elucidating the symbolical machinery of the Apocalypse: I hope, however, that he will pardon me this wrong, though I confess that she is not at present made to labour *quite* in her vocation.

III. The blame which Mr. Holmes would cast upon *all other* commentators, for neither

laying down the strict meaning of the prophetic symbols, nor for adhering to their meaning when once laid down, seems to me *by no means* just. At all events, when he contends *very* justly that "an author should not be at liberty to rely on his own imagination for the signification of the symbols," and yet when he gravely proves the sea to be the symbol of the church, because the sea has periodical tides, and the church periodical sabbaths; I fear he will come within the sweep of the Roman poet's,

"mutato nomine de te
"Fabula narratur."

I am, &c.

C. D.

JOSEPH, A TYPE OF CHRIST.

LETTER III.

To the Editors of the Jewish Expositor.

Gentlemen,

I TRUST it has not been a subject of unprofitable contemplation to your readers, while we have been endeavouring to point them to Jesus, as we have proceeded in the history of Joseph, and that they will be now prepared to trace with me, the resemblance in his *exaltation*. Nothing can be more wonderful than the wisdom of Providence in overruling every evil that was committed against Joseph by his enemies, for his eventual good. In his marvellous counsels, God permits the wicked to follow the devices of their hearts, and then gets himself

glory by bringing about from them, the very things which they craftily thought to prevent. "He taketh the wise in their own craftiness." When Herod and Pontius Pilate, the Jews and the Gentiles, were gathered together against Jesus, it was only to do that (though wholly undesigned by them) which the determinate counsel and foreknowledge of God had decreed to be done. When Joseph dreamt that the sun and the moon, and the stars, bowed down to him, his brethren were filled with envy, and in order to prevent it they sold him to the Egyptians. But God is not to be thus baffled; what he hath said, he knows how to fulfil. This cruelty, then, of his brethren, was made in the event the very means of accomplishing his dream. From the dungeon we find him by a chain of providential events, exalted to be governor over the whole land of Egypt. How unlikely was this result?—Who that beheld him in prison would have anticipated the time when he would be next to the very throne! But, how still less probable was it to the disciples, when they beheld their master agonizing on the tree, the scoff of men and the very outcast of the people, that he should ever have "all power given to him in heaven and in earth," and actually "set down on the right hand of the majesty on high." There is something very striking in the language in which the exaltation of Joseph is announced in the his-

tory. "And Pharaoh said unto Joseph, Thou shalt be over my house, and according to thy word shall all my people be ruled, only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt, and Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck, and he made him to ride in the second chariot which he had, and they cried before him, *Bow the knee.*" Thus was Joseph, when cast out by his own brethren, as one that should not reign over them, received and respected by strangers, and exalted to be their ruler, and not only their ruler, but their shepherd, for he gathered together *all* the corn, and when there was dearth in all other lands, he fed his subjects with plentifulness. And cannot we see, that in all these things, a greater than Joseph is here? Was not this designed to typify that Jesus, whom, when his own nation abhorred him, was "believed on in the world;" who, when Israel rejected him, was given to be "a light unto the Gentiles," that he might be for "salvation unto the ends of the earth!" to whom, after his resurrection from the dungeon of the tomb, "angels, and authorities, and powers, were made subject unto him,"—to whom, in his mediatorial character, "a name was then given, which is above every name, that at

the name of Jesus every knee should bow?" Do we not here behold that glorious Saviour, in whom "it hath pleased the Father all fulness should dwell"—who, while all others are perishing for famine, plenteously feeds his believing people with the bread of life, which is laid up in himself? How blessed a thing was it for the inhabitants of Egypt, that were placed under the government and protection of the wise and compassionate Joseph!—For we are told, the dearth was in all lands, but in *all* the land of Egypt there was bread. Not the weakest, or the poorest of the family, over whom Joseph was made the head, but had enough to save and sustain them in the time of universal calamity. "I am the bread of life," said the Lord Jesus, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." In all other lands but that spiritual one over which Jesus is set, there is a devouring famine. "He that believeth on the Son hath everlasting life, but he that believeth not the Son shall not see life, but the wrath of God abideth upon him." We are informed in the history, that "all countries came into Egypt to Joseph to buy corn, because the famine was so sore in all lands." And thus, blessed be God, some there are, out of every kindred, and people, nation, and tongue, who feeling that they are perishing for hunger, shall hear that there is corn in the land of Immanuel,

and hasten down thither that they may live and not die. When the people cried to Pharaoh for bread, the answer which he gave them was, as we are told, "Go unto Joseph, what he saith to you do." And how beautifully does this set before us, the case of every awakened sinner, who is brought to cry for mercy from that Almighty being whose wrath he has deserved. Here we may recognize the voice of the Father to his perishing people, *Go unto Jesus*. "This is my beloved Son, in whom I am well pleased, *hear ye him*."

H. S. C.

OBSERVATIONS ON I. I. H.'s
REMARKS.

To the Editors of the Jewish Expositor.

Gentlemen,

YOUR correspondent I. I. H. contends that the event proves decidedly, that the calculation of those persons is wrong, who fix the rise of the Papal beast in A. D. 533. For this he offers sundry reasons which I shall examine as briefly as possible.

He avers, that the Protestants have been persecuted in the south of France since the restoration of the Bourbons. Without denying this, it may be asserted, that the persecution alluded to, was connected quite as much with politics as with religion, and a solitary

* Jewish Expositor, 1820, p. 68.

instance of persecution cannot disprove the broad and prominent fact of the Protestants being now legally protected in that kingdom, and entitled to greater privileges than the Catholics are in Great Britain.

It is indeed true, that the Inquisition has been re-established in Spain, but not, as I. I. H. affirms, with the power of committing heretics to the rack or the flames.—Its power has been greatly curtailed, and it possesses no authority to inflict the punishment of death.

On the other hand, innumerable facts may be stated, to shew the existence of a complete toleration in every other part of the continent. In Germany, the most perfect equality was established by the Congress of Vienna, between the three great religious persuasions, the Roman, the Lutheran, and Calvinistic.

A church has been opened by the Protestants at Venice. In the kingdom of Italy, the Austrian government has granted them the free exercise of their religion. Even at Rome, since the re-establishment of the Pope, a place of worship has been opened according to the forms of the church of England. At Vienna, a resolution has lately emanated from the cabinet of the emperor, for the formation of a Protestant Theological Institution, with a recommendation to the Lutheran and Calvinistic consistories to proceed forthwith to the nomination of professors. In Germany, a spirit of refor-

mation is rapidly pervading the Catholic churches.

Let us, on the other hand, contemplate the gigantic efforts of the Christian church for the dissemination of the Gospel during the present period, and we shall scarcely fail to arrive at the conclusion, that the time is past when the church was to abide in the wilderness, or in a barren and unproductive state, and the witnesses to prophesy in sackcloth; even, as the facts previously stated demonstrate, that the saints in the body of the Roman empire, are no longer in the hand of the little horn of Daniel's fourth beast.

I. I. H. seems to me entirely to misunderstand the expression in Dan. vii. 26. "*and they shall take away and consume his dominion to the end.*" I. I. H. interprets this as meaning, unto the end of the 1260 years. This judgment, in short, he supposes to be the concluding part of the 1260 years. I conceive that he errs in this idea, as the context seems to me decidedly to show, that the 1260 years conclude when the judgment begins. The older interpreters, who were no parties in any dispute on this subject, were on that account better qualified to decide this point impartially, and without the bias which is inseparable from controversy, than either I. I. H. or Mr. Faber, or Mr. Cuninghame, or indeed any author of the present day; for all these writers are more or less engaged as parties in the long

protracted argument on the prophetic dates. Let us, then, refer to the writings of the interpreters alluded to: 1. Mr. Whiston places the end of the 1260 years, at the close of the sixth trumpet, and before the sounding of the seventh. 2. Bishop Newton observes, "*The holy city, the true church of Christ, was to be trodden under foot, which is the lowest state of subjection; the two witnesses were not only to prophesy, but to prophesy in sackcloth, that is, in mourning and affliction; the woman, the church, was to abide in the wilderness, that is, in a forlorn and desolate condition: and power was given to the beast, ποινσαι, not merely to continue, as it is translated, but to practise and prosper, and to do according to his will. It doth not therefore follow, that the beast is to continue to exist for no longer a time.*" 3. Dr. Samuel Clarke, in his evidences of Natural and Revealed Religion, argues in a similar manner. 4. Mr. Burton, in his Essay on the Numbers of Daniel and John, says; that at the close of the 1260 years the Beast was to meet with a visible *check* to his power. 5. Mr. Durham says, the Beast will not be destroyed at the expiration of the 1260 years but his power will be clipped, and his authority shaken. 6. Dr. Henry More says, "That the reign of the Beast does not end at the sixth trumpet is a thing I do easily grant, but yet the mean time I contend that the fulfilling of his forty-

two months, is at the exitus of the sixth trumpet." 8. Mede in like manner, held that the 1260 years expire with the sounding of the seventh trumpet.

With respect to the two Syllogisms of I. I. H. I shall only observe, that they both assume the very points to be proved. It does not follow if the commencement of the 1260 days is to be dated from the decree of Justinian, that therefore their end is to be marked by a similar decree withdrawing the supremacy from the Roman Bishop. Daniel sufficiently characterizes the close of the prophetic period, by the sitting of the judgment to take away its dominion and consume it unto the end. (Dan. vii. 26.) and this judgment evidently synchronizes with the seventh apocalyptic trumpet, at the sounding of which, as already mentioned, the great body of our older expositors place the termination of the 1260 years.

It was the opinion of Dr. Cressener, that the *three and a half prophetic times*, or 1260 days of the captivity of the New Testament church in the spiritual Babylon, must be connected with a preceding term of *three times and a half*, to make up the complete number of *seven times or a whole week* of prophetic time, amounting in all to 2520 years, which period he dated from the captivity of Samaria, 720 years before Christ, making it to end in the year 1800. It appears to me,

however, that the true commencement of the captivity of the Old Testament church, must be dated from the time when the kingdom of Israel first became tributary to Assyria (see 2 Kings xvii. 3.) Now this remarkable event is placed by Prideaux, and the authors or compilers of the Ancient Universal History, in the year A. C. 728, from which SEVEN PROPHETIC TIMES, OR 2520 YEARS, being computed, lead us down to THE REMARKABLE YEAR 1792, when, I presume, the seventh trumpet sounded, and the vials began to be poured out. The same year is also precisely 1260 *current* years from A. D. 533, when the emperor Justinian solemnly declared the Pope to be head of the church, and in that capacity submitted to his approbation his own declaration of faith as the secular head of the Roman Empire. Surely so remarkable a coincidence of circumstances and dates is deserving of the most serious and solemn attention; and we cannot but think that He, whose glorious attribute it is to declare the end from the beginning, must have intended that his servants of the present generation, upon whom are come the ends of the world, should give earnest heed to such discoveries, lest the words of the Lord should also be applicable to us, "Ye hypocrites, ye can discern the face of the sky, but cannot ye discern the signs of the times?" Mat. xvi. 3.

In my former paper in reply

to C. D. I argued with that gentleman on the supposition that he *supported the system of Mr. Faber*, as I could not help inferring from certain peculiarities of style, that C. D. had studied the writings of Mr. Faber with more than common attention. It is possible, however, that the scheme of C. D. may be altogether different from that which is contained in Mr. Faber's Dissertation on the 1260 days. I shall, therefore, offer one or two supplementary observations to my former paper.

I remark, in the first place, that even during the Gothic Interregnum in Italy, when the Eastern emperors possessed no territorial dominions in the Western Empire, they were still considered as *the fountains of honour* even in the West. Thus the consul of the West, annually chosen by Theodoric, accepted a formal ratification from the emperor of the East; and though Theodoric had his own image engraved on his coins, yet his successors were satisfied with adding their own names *to the head of the reigning emperor*. (Gibbon, vol. vii.) I observe, in the next place, that in the reign of Justinian, the Greek and Roman churches formed one undivided communion; and therefore the act of Justinian, whereby he solemnly acknowledged the supremacy of the Pope, had the force of a law, not in the East only, but in all the Catholic churches of the West. I shall only remark further that C. D. has furnished the best answer to his own ob-

jections, by suggesting, that the edict of Justinian was *declarative*. This was, in point of fact, the case; as long prior to the year 533, the Pope was acknowledged, not indeed by Arians and Pagans who were

without the pale of the church, but by the Catholics of both Empires, as the *head of the church*.

I am, &c.

AN INQUIRER.

PROCEEDINGS OF THE LONDON SOCIETY.

LETTER FROM A CONVERTED JEW.

The converted Jewish School-master, recommended to the notice of the Committee of the London Society, by the respectable Mr. Keetman, of Neuwied,* and who has been placed under the care of a pious minister on the Continent, has lately addressed to them a letter, a translation of which we subjoin with much pleasure, for the satisfaction of our readers.

Most honoured Fathers and Benefactors in Christ Jesus.

WITH deep respect and great timidity, I venture now for the first time to address a few lines to you, whom the Lord has chosen to be powerful instruments for the extension of his kingdom here on earth, for the dispersion of the darkness of unbelief and superstition, and for the spreading abroad upon the whole surface of the earth the splendor of his light, and especially for the gathering and the salvation of the lost and straying sheep of the house of Israel.

I cannot thank you for the generous support, you have granted me in the name of the Lord, in a better way, than by

praising and exalting God my Saviour, both for his condescending mercy to me, an unworthy sinner, whereby he affords to me spiritual blessings, in rescuing me from perdition, and leading me to his marvellous light, and for his merciful and wondrous providence, with respect to the bodily wants of myself and my family, by committing, most honoured Fathers, the care of my preparation to his service, to your wisdom, and the care for my bodily wants to your beneficent charity.

From the reports made to you by that estimable gentleman, Mr. Keetman of Neuwied, whom the Lord has appointed an instrument for bringing me into the right path, and through whose conversations with me, the first and effectual change in the sentiments of my heart took place, until the true light of salvation burst forth by the divine power, you will have been informed of the gracious and marvellous leadings with me, after it had pleased the Lord to reveal to me Jesus Christ, as the promised Son of David, and the promised Messiah; and from these reports you also will have

* See Expositor, 1818. p. 322, 362.

learned, how much reason I have to be thankful to my Redeemer, and to devote all that I have to Him, who went after me with unutterable love, and by degrees made Himself manifest to me, as my Saviour from sin.

It was one of the most remarkable proofs of his love to me, that it pleased him, to disappoint me in my fervent wish, for reception into the Missionary Institution at Basle, a wish, in which you likewise concurred to my great satisfaction; for thereby the Lord would obstruct *my own* way, and lead me through other dark and unexpected ways, perfectly adapted for the purpose of humbling my natural pride, for strengthening my faith, my hope, my patience, and my filial confidence to him, and to shew, that *His* will is always and at all times the best. He would for a time leave me to myself, that it might be known, what is in my heart, and if I in trials would continue to be faithful to him or not; he humbled me deeply, when I could not myself provide any longer for my livelihood, that I might learn, that I had to put my trust in all things in Him alone, and to experience, that He trains me up, as a man trains up his son. But he never hid his face from me entirely, and his grace never departed from me. For although I often grieved him through unbelief, yet his grace always was ready to restore calmness to my soul, by

comforts never known before, that is, by conversing with him, both in public and social and in secret prayer, by reading and meditating upon the blessed truths of the Gospel, and in the conversation with his faithful friends, who always appeared to me as tutelar angels, leading me back to the right way, when I would go astray. I never shall forget the edifying conversations I had with the Rev. Inspector Blumhard and the estimable Mr. Spittler at Basle, and the venerable Antistes Hess at Zurich, and their instructions and advice, for the benefit of my soul, shall never be blotted out of my memory.

Thus the protecting hand of my Saviour has led me, from my departure from Neuwied, until His providence brought me to Stuttgart, the chief place of a kingdom, highly blessed, in religious respects, by the Lord, where two of his faithful disciples, the Very Rev. Dr. Flatt, upper counsellor of the Consistorium, and minister of the Cathedral; and the excellent Mr. I. I. Haering, by Him were made my friends, who have taken an active care of me, and whose exertions in my behalf have been blessed to that effect, that permission has been given both by the civil and ecclesiastical authorities, for my receiving instruction in the Christian religion, and also the holy baptism. My wife and four children are also arrived here in Esslingen, where they are instructed, and fa-

voured with the daily conversation of true Christians, by which means the Holy Spirit has wrought in their hearts such a desire after the Redeemer and his grace, that it is their most ardent desire, soon to be received into his holy church. God grants to me the great satisfaction to see my two elder daughters, of fourteen and twelve years of age, growing in the grace and knowledge of Jesus Christ, which makes me confidently hope in the increase of the good work, he has begun for the salvation of such poor sinners as we are.—As to my particular instruction and forming, it has been undertaken by the Rev. Mr. Herwig in this place, a man, equally esteemed on account of his solid learning, and his genuine piety. In this particular also I have to acknowledge the mercy, the long-suffering and the wisdom of my God and Saviour, that it is to the care of this forbearing, meek, and charitable pastor, he has entrusted the interest of my soul, who is able, not only to make me, by his meek and clear instructions, more thoroughly acquainted with the Christian religion, and to strengthen the ground of my conviction of its truth, but also to reveal to me and to reform the deep depravation of my heart, still too much inclined to be led away by a spirit of Pharisaism and of unbelief.

At Easter I hope to receive, if it be the will of God, with my family, the Sacrament of the holy baptism. May the

Lord crown it with his divine blessing. May through the baptism of regeneration, Jesus Christ become the life of our souls, and may he give us grace to preserve and to strengthen that life, that we may walk in his spirit, and daily grow in grace and wisdom. May it be the will of the Lord, who passes by the wise and the great of this world, and has mercy upon the humble and the poor, to make of us instruments to the glorification of his holy name upon earth! May we by this Sacrament, become now children of God, and in the time to come, heirs of God, of Jesus and his glory!

When I now look back upon the peculiar ways of providence with me, from my early youth until that period when I first began to examine the truths of Christianity, I am firmly convinced, that the hand of God already in my youth, has in mercy laid hold of me, in order to draw me to himself by the means of some particular circumstances.

Born and educated by parents, who were distinguished by their piety in Judaism, and destined by them for the study of the Talmud, I felt within myself two moving principles, in direct opposition to that destination: First, a strong desire, to know my God and Creator, his essence and attributes; whereby I was instigated to read the word of God in my hours of retirement, and not to be satisfied with the superficial instructions of my teach-

ers; and, Secondly, I felt the most decided and invincible aversion to all hypocrisy and dissimulation, and that excited in my mind such a disgust against the Talmud and my teachers, that I was fully determined, rather to suffer the utmost want, and to be deprived of the support of my parents and relatives, than to be an hypocrite and to remain longer in spiritual captivity. Therefore, when I in the way of a merciful providence became acquainted with the Gospel, the light, which for a long time had been covered by the cloud of ignorance, burst out in full splendour. The glorious promises given to our fathers, of a blessing which should be granted, by a King, a Prophet, and a Saviour of the tribe of Judah, a Son of David; I found them all fulfilled in the most perfect manner in the person, the life, the doctrine, and the achievements of Jesus of Nazareth. Full of joy, I threw myself in the arms of this Messiah I had found, as my Saviour and my Redeemer; and I was surprised at the darkness in which I hitherto had walked as a Jew and a despiser of the truth. But for a long time I was obliged to conceal my better convictions and sentiments, because I as a Jewish school-master, was dependent on the Jews for my support, and had to exercise the sacred duties of a husband and a father, until it pleased God, who had lighted in my soul a spark of faith, and begun a good

work in me, to rescue me by your powerful assistance, from that painful situation, and to afford me that joyful privilege, to make a public profession of my Saviour, and to glory in his grace before all men. The infinite love of Jesus, with which he has hitherto conducted me, and his providences, shall be to me pledges of his future mercy and his never-failing grace. In this confidence to him, I hope, most respected fathers and benefactors, that he also will preserve to me your protection. My most punctual obedience to do, without any objection, all that you, in the name of the Lord, may determine on my account, and that lies within the small compass of my faculties, shall give you evidence, that it is my earnest design to be faithful to the Lord unto death. May it soon please the Lord to open the eyes of all my brethren and sisters according to the flesh, that they may repent, and seek the Lord their God, and their king David, and give honour to the Lord and his grace.—Amen. With these sentiments, I remain, most respected fathers and benefactors,

Your most humble servant,
B. G.

Esslingen, Jan. 22, 1820.

BAPTISM OF A CONVERTED JEW
AT BERLIN.

The subjoined very interesting account of the Baptism of a Converted Jew at Berlin, is

extracted from a Berlin Newspaper; forwarded to us by our Excellent Vice-President The Right Hon. George Rose. We hope in our next to give a more particular account of this pleasing occurrence.

ON the 23d of January, the baptism of a converted Jew took place in the Dome church of this city. His name is Frederic Francis Seelmann. He was a free Chasseur in the campaigns of 1813 and 1814, in which he was wounded and received the honourable distinction of the iron cross. His Majesty the King of Prussia was represented as his godfather by one of his Adjutant-Generals, and his Royal Highness the Crown Prince and several others of distinction, were pleased to attend in person.

The Rev. Mr. Theremin Chaplain of the court and minister of the Dome, performed the sacred ceremony and explained in an excellent and edifying sermon, the importance of the solemnity, and impressed upon his hearers the imperious duty that lies upon all Christians to endeavour to promote the conversion of their Jewish brethren. The young convert was visibly affected under the administration of the solemn ordinance, and all who were

present united in a fervent wish, that his example might make a successful impression upon the minds of his brethren, and that the great truths delivered by the Minister of the church, may not pass away without corresponding effects. Encouraged by the example of our pious King, and his august son, may all believers in Christ actively co-operate in seeking the conversion of the lost sheep of the house of Israel, and thus by their benevolent exertions remove one great stumbling block in the way of the return of the Jewish people to the God of their fathers! That some promising symptoms amongst that people are beginning to manifest themselves is evident from the increasing number who have of late years entered the Christian church.

A few months ago, a Jewish family arrived here from Lemburg in Gallicia, and the husband, his wife, her sister, and two children, were received into the Christian community in this same church. The husband is now by the benevolent aid of Christians pursuing his studies, the females are usefully employed, and the children are receiving a Christian education. Such work is blessed by God.

P O E T R Y.

JERUSALEM.

By Chauncy Hare Townsend, Esq.

FLUSH'D with her crimes, and swol'n with impious pride,
 Rebellious Judah still her God defied :
 Then on Isaiah's eye prophetic rose
 The lengthened vision of her future woes ;
 Then, with his country's fearful fate imprest,
 The sacred fervour labouring in his breast,
 Against the guilty race his kindling lyre
 Breath'd the deep vengeance of th' Almighty's ire.

“ Hear, O ye heavens, and thou, O earth, give ear,*
 And trembling, shrink the awful sounds to hear !
 The LORD . . . the LORD hath spoken from on high,
 Whose voice is fate, whose will is destiny.
 Seet from afar the dread avengers come,
 Fierce as despair, insatiate as the tomb.
 Heard ye the wheels, like whirlwinds, sweep around ?
 Heard ye their thundering coursers beat the ground ?
 Mark'd ye their spears move on in long array,
 And shield on shield flash back the beam of day ?
 O'er† Salem's walls Destruction sternly low'rs,
 And frowns dark horror on her destined towers.
 Bow'd to the dust,§ she mourns her slaughter'd bands,
 And strives in vain to lift her fetter'd hands.

O greatly fall'n, how humbled is thy state !
 Thy fields how bare, thy courts how desolate !
 Where joy was wont the nightly dance to lead,
 Shrieks the lone bat, and hungry vultures feed ;
 There the fierce dragon finds a place of rest ;
 And boding screech-owls build their secret nest.
 No more Bethesda, o'er thy desert springs
 Descending Seraphs wave their healing wings ;

* Isa. i. 2. † Ibid. v. 28. and xxix. 6. ‡ Ibid. xxix. 3. § Ibid. xxix. 4.

No more sweet sounds at morn or eve declare
That hosts angelic hover in the air ;
All . . . all is fled ; and desolation reigns,
Without a rival o'er thy ravag'd plains.

O days divine, of you may mortals sing,
When God himself was Israel's guard and King ?
Will not the eloquence of earthly speech
Fall from a height which fancy scarce can reach ?
To know creation's Monarch ever nigh ;
A staff in sorrow, and a friend in joy ;
To see heav'n's glories visibly display'd,
And all its seraphim in light array'd ;
These were thy rights, O Israel, this thy boast ;
These the high joys thy disobedience lost.

Bear witness, Hermon, thou whose dewy sod
Has felt the footstep of a present God ;
And, Carmel, thou, whose gales, with incense fraught,
The murmurs of a voice divine have caught ;
What dreams extatic o'er the vot'ry stole,
How swell'd the pious transport in his soul !
E'en now, when o'er your long-forsaken sweets
The pilgrim lingers, in your lov'd retreats,
Steal visionary forms along the vale,
And more than music whispers on the gale.—

O, had I pinions,* fleet as those that bear
The dove exulting through the realms of air,
Then would I visit every holy shade,
Where saints have knelt, where prophets musing stray'd ;
Bend with a sigh o'er every relic near,
And pay each shrine the tribute of a tear.

Where o'er the waste, in rude disorder thrown,
Neglected lie your crumbling heaps of stone,
O who, (sad change !) the blest abode could tell,
Where God's own glory once vouchsaf'd to dwell ?
Yet from the ruins fancy still can raise
Th' imperial structure bright beneath her rays ;

* Psalm lv. 6.

Swift to the view its scatter'd wealth restore,
 And bid its vanish'd splendours beam once more.
 Ev'n as I gaze* the sudden spires ascend,
 With graceful sweep the long row'd arches bend ;
 Aspiring shafts the heaving dome sustain,
 And all the fabric grows along the plain.
 See, as it rises, see the world combine
 Its various gifts to deck the work divine ;
 Nature no more her secret treasures hides,
 The mine uncloses, and the deep divides.
 Mild o'er the wave, the fav'ring breezes play,
 And waft the Tyrian purple on its way.
 Her purest marble rocky Paros lends,
 Her sweetest odours soft Idume blends ;
 On Carmel's height the stately cedar falls,
 And Ophir sparkles on the polish'd walls.
 See, while the slow-expanding gates unclose,
 How bright within the boundless lustre glows !
 Here the tall palm for ever lives in gold,
 There sculptur'd flowers their fretted leaves unfold ;
 While ever-burning lamps depend from high,
 Countless as stars, that throng the midnight sky ;
 But far within retires the dread abode,
 JEHOVAH's throne the oracle of God ;
 Two cherubs there, with mimic glories bright ;
 High o'er the ark their guardian wings unite.

Thine were these mighty works, by thee design'd,
 Belov'd of God, and wisest of mankind
 What to thy sire the will of heaven denied†
 To thee it gave, propitious, to provide.
 Yet while the temple in the dust decays,
 Lives the full splendour of his sacred lays.
 O, skill'd to strike the many-sounding lyre,
 With all a prophet's——all a poet's fire,
 What breast that does not kindle at thy strain ?
 What heart that melts not when thy strings complain ?
 Hark, how the notes in mournful cadence sigh,
 Soft as the breeze, that only wakes to die.

* 1 Kings vi. *passim*.

† 2 Sam. vii. 4.

Chang'd is their tone ; th' impetuous measures sweep,
 Like the fierce storm conflicting with the deep.
 Now all th' angelic host at once combine
 Their golden harps in unison with thine.
 Extatic fervours seize the trembling soul,
 And hallelujahs ring from pole to pole.

What fearful omens heralded the hour,*
 That gave Judea to a tyrant's power !
 As sank the sun, amid the western blaze
 Terrific visions burst upon the gaze.
 Unearthly spears reflect the setting beam,
 Swords wave, helms glitter, hostile standards stream ;
 And thronging chariots, hurrying swiftly by,
 Sweep the wide air, 'till darkness veils the sky.
 Nor ceas'd the portents then ; a lurid light
 Shot a fierce splendour from the clouds of night ;
 Its own sad hue o'er all the temple spread,
 And on each fear-struck face a ghastlier paleness shed.

See ! see ! untouch'd by any human hand,
 The temple's gates—her massy gates—expand !
 No earthly sound is that within I hear,
 As waters bursting on the deafen'd ear,
 Proclaiming, as its awful thunders swell,
 "The Lord no more in Israel deigns to dwell ;"
 No mortal foot the affrighted threshold trod—
 'Tis God's own voice, the parting step of God !

* Joseph. Hist. and Tac. lib. v. cap. 13.

COLLECTIONS, &c. IN THE NORTH, BY THE REV. MESSRS. RICHMOND AND WESTOBY.

The Committee of the London Society take this opportunity of returning their thanks to their friends in the north, for their kind attentions to the advocates of the Jewish cause, during their late Journey. The following are a few of those to whom they are particularly obliged.

Rev. Dr. Scott, Minister of Greenock
 Rev. Dr. Wright, do. Stirling
 Rev. Mr. Robertson, do. Callendar
 Rev Mr. Laing, do. Crieff

Rev. Mr. Russel, Minister of Muthill (Perthshire)
 Rev. Dr. Irvine, Do. Little Dunkeld
 Rev. Mr. Skeat, Episcopal Minister of Perth
 Rev. Mr. Thomson, Minister of Perth
 Rev. Mr. Rogers, Minister of Collace, Perthshire
 Rev. Mr. Hetherton, Episcopal Minister at Dundee
 Rev. Dr. Davidson, Minister of Dundee
 Rev. Mr. Thomson, do. of Dundee
 Rev. Mr. Story, Minister of Roseneath, Dumbartonshire
 Rev. Mr. Murray, Minister of Dysart, Fifeshire
 Rev. Mr. Maclean, Minister of Dumfermline
 Rev. Mr. Mackursy, Alloa, Clackmananshire
 Rev. Mr. Grierson, Minister of Dumblane
 Rev. Mr. Dempster, do. Denny (Stirlingshire)
 Rev. Mr. Jaffrey, do. Dumbarton
 Rev. Mr. Menzies, do. Lanark
 Rev. Dr. Wilson, do. Falkirk
 Rev. Mr. Belfrage, do. Falkirk
 Rev. Dr. Ireland, do. North Leith
 Rev. Dr. Colquhoun, do. South Leith
 Rev. Mr. Craig, do. Edinburgh.

The following Collections were made for the Jews' Society, in Scotland, and the North of England, during the months of September, October, and November 1819, by Rev. L. Richmond, and Rev. Amos Westoby.

Collection at the Parish Church of Knaresborough, Yorkshire, (Rev. A. Cheap, Vicar) by Rev. L. R.....	17	5	0
Do. at St. Thomas' Chapel, Newcastle on Tyne, (Rev. R. Wasney, Minister).....	11	13	6
Do. at a Public Meeting in Newcastle on Tyne	12	5	0
Do. at a Public Meeting in Greenock (<i>for Hebrew Testament</i>) ..	27	15	0
Donation from the Greenock Female Missionary Association ..	5	0	0
Do. from the Greenock Auxiliary Missionary Society	5	0	0
Do. from the Rev. Andrew Stewart, M. D. of Erskine.....	1	1	0
Do. from Rev. John Dempster, of Denny, near Stirling, (<i>for Hebrew Testament</i>)	1	1	0
Collection at a Public Meeting in Stirling	31	0	0½
Do. at a Public Meeting in Callendar, Perthshire	7	14	7
Do. at a Public Meeting in Crieff, Perthshire	7	19	9
Do. at a Public Meeting at Muthill, Perthshire	21	16	0
Do. at a Public Meeting, in Little Dunkeld, Perthshire	5	13	6
Do. at a Public Meeting held in Port Glasgow	20	0	0
Donation from a Friend (by Rev. Dr. Irvine, Little Dunkeld)	1	1	0
Do. from Friends at Dalguise (by Rev. A. Westoby).....	0	14	6
Collection after a Sermon in the Episcopal Chapel in the city of Perth, (Rev. Mr. Skeat, Minister) by Rev. L. R.....	12	6	4½
Do. at a Public Meeting held in Perth	18	0	0
Donation from Alexander Murray, Esq. Eyton, near Perth....	5	0	0
Do. from Mr. Condie, Perth	1	1	0
Do. from a few friends by Mr. Gorrie, Perth	1	5	0
Collection at a Public Meeting in Collace, Perthshire	15	10	0
Do. at a Public Meeting in Cupar-Angus, Angussire	4	2	9
Do. after a Sermon in the Episcopal Chapel in Dundee, (Rev. Mr. Hetherton, Minister) by Rev. L. R.	18	4	9½
Carried over	252	9	9½

	Brought over	252	9	9½
Collection at a Public Meeting held in Dundee	12	2	11	
Donation from the Dundee Juvenile Bible and Missionary Society (<i>for Printing and Circulating the Hebrew Testament</i>)..	5	0	0	
Donation from the Missionary Society of Cupar-Fife.....	10	0	0	
Do. from a Friend by Mr. Spence of Cupar-Fife.....	1	1	0	
Do. from the members of a Prayer Meeting in Cupar-Fife (by Mr. Watson).....	2	0	0	
Do. from Dr. Wood of do.	1	1	0	
Collection at a Public Meeting in Cupar Fife	10	7	0	
Do. at a Public Meeting in the town of Dysart, Fifeshire	7	8	3	
Do. at a Public Meeting in the town of Kirkaldy, Fifeshire ..	8	3	0	
Do. at a Public Meeting in the town of Dumfermline, Fifeshire	12	0	8	
Do. at a Public Meeting in the town of Alloa, Clackmannanshire	6	15	0	
Do. at a Public Meeting in the city of Dumblane, Perthshire	31	0	0	
Do. at a Public Meeting in Denny, Stirlingshire.....	8	0	0	
Do. at a Public Meeting in Dumbarton	6	2	0	
Donation from Lady Colquhoun of Rosedoe House, Dumbartonshire ..	1	1	0	
Do. from Mrs. Oswald, Shield Hall, near Glasgow (by Mr. Smith)	2	2	0	
Collection at a Meeting in the town of Lanark	5	0	0	
Do. at a Meeting in the town of Falkirk	8	16	2	
Donation from the Auchtermuchty Bible Society (<i>Heb. Test.</i>)	5	0	0	
Do. from Friends at Comrie, Perthshire, by Rev. Mr. Gilfillan	3	5	0	
Do. from Miss Catherine Wellwood, Edinburgh, (<i>Heb. Test.</i>)	1	1	0	
Do. from a Lady at Edinburgh (<i>for Hebrew Testament</i>)	5	5	0	
Do. from "a few young boys, who desire to give this small testimony of their love to the Redeemer of Israel."	0	5	0	
Do. from the Edinburgh Ladies' Auxiliary Society for promoting Christianity amongst the Jews, after their Anniversary Meeting, Oct. 25, (<i>for Female School Building Fund</i>) by Mrs. Paterson, <i>Treasurer</i>	20	0	0	
Collection at a Public Meeting held in the Merchants' Hall in Edinburgh, (<i>for Female School Building Fund</i>) Oct. 30	27	1	6	
Donation for the same fund by Farquhar Gordon, Esq.	3	3	0	
Collection made for the Female School Fund by the children of the South Leith Sabbath School, by Mr. Andrew Snody ..	1	0	0	
Do. made by Mr. John Wallace of Pilrig-street, and Friends .	3	3	0	
Do. by the children of the South Leith Sabbath School, (by Mr. Taylor Smith) for the Jewish children's Fund, after an address from Rev. L. R.	2	2	0	
Do. by the children of the Leith Female charity School of Industry (by Mrs. Colquhoun) for the Female Jewish School, after an address from Rev. L. R.	1	7	9	
Do. by the children of Miss Grierson's Leith Female School of Industry, for the Female Jewish Fund, after an Address by Rev. R. L.	2	0	0	
Do. by the children of Mr. David Pitcairn's Pilrig Sabbath School, for the Jewish School Fund, after an address by Rev. L. R.	1	14	0	
Carried over	466	17	9½	

	Brought over	466	17	0½
Collection at a Public Meeting of the Leith Auxiliary Bible and Jews' Society (Nov. 2)		11	12	8
Donation from the Female Bible Society of Aberdeen, to the Hebrew Testament Fund		9	12	10
Do. from Mrs. B. H. Allen, of Huddersfield, for the Female School Building Fund		5	0	0
		493	2	6½
Deduct formerly remitted		14	16	0½
		£478	6	6

Sermon at the Rev. Mr. Terrot's Chapel, South Shields, by Rev. A. W. (no collection).....
 Do. at Rev. Mr. Craig's Chapel, Edinburgh, by Rev. A. W. (no collection)

A Public Meeting held at Roseneath, in Dumbartonshire, (collection deferred) by Rev. L. R.....

The following Collections, &c. were not paid to Mr. Richmond, but will be remitted through their respective Auxiliaries.

Donation from the Bible and Missionary Society of Paisley....	20	0	0
Do. from the Stirlingshire Society	20	0	0
Collection at — Church, in York, by Rev. A. Westoby	9	14	0
Do. at — Church, in York, by Rev. A. W.....	24	0	0
Do. at St. Paul's Church, Leeds, by Rev. A. W.....	23	14	2
Do. at Anniversary Meeting of Ladies' Association for the Jews in Leeds	4	6	0
Do. at Rothwell Church near Leeds, by Rev. A. W.....	3	10	0
Do. at Harewood Church, Yorkshire, by Rev. A. W.	8	14	6
Do. at St. George's Chapel in Kendal, by Rev. L. Richmond ..	14	10	0
Do. at the Parish Church of Huddersfield, by Rev. L. R.	27	2	0
Do. at Melton Mowbray Church, by Rev. L. R.	13	14	6
Total not received by L. R.	169	5	2
Add Total received	493	2	6½
Grand Total	£662	7	8½

CONTRIBUTIONS TO THE LONDON SOCIETY.

FOR GENERAL PURPOSES.

Bates, Rev. G. F. Town Mallings, near Maidstone, Kent	1	1	0
Crisp, Miss, Maida Hill, collected by her	1	19	6
Egar, Mr. Upwell, do.	0	19	0
Hooper, Miss, do.	5	0	0
Jones, Mr. N.	0	10	0

Trail, R. Esq. Geneva,	by W. Blair, Esq.	1	1	0
Aston Tirrold, Berks,	(Rev. Mr. Campbell) col. after a Sermon by Rev. W. Marsh	7	7	7
Ashampstead, do.	(Rev. R. B. Fisher, Vicar) col. after a Sermon by Rev. W. Marsh	3	12	6
Basilden, do.	do. do.	6	8	0
Bonsall (near Matlock, Bath)	Society, by Rev. Henry Sim	6	0	0
Boston (near Lincoln) do.	by Rev. John Spence	10	0	0
Burton on Trent do.	by Mrs. Dancer	2	0	0
Chatteris do.	by Rev. J. Hatchard	4	0	0
Chester do.	by J. Walker, Esq.	7	11	6
Chichester do.	by Mrs. Francklin	2	0	0
Derby do.	by Miss M. Cox	86	0	4
Exeter do.	by Mr. Upham	17	19	6
Great Staughton do.	by Mrs. Pope	5	0	0
* Hereford do.	by Mrs. Love	9	0	2
Kirton in Holland, Lincolnshire,	by Rev. John Spence	4	8	0
Knaresborough do.	by Rev. Henry John Ingilby	23	10	7
London Ladies' do.	by Miss Rivington	25	7	0
Maidstone do.	by Mrs. Prance	2	0	0
Do. do.	by Thomas Spong, Esq.	2	12	6
Matlock do.	by Rev. P. Gell	33	3	0
Newbury do.	by William Roe, Esq.	25	0	0
Ockbrook do.	by Rev. Samuel Hey	11	10	0
Rochester do.	by Rev. T. W. Staines	2	10	0
Scotland, &c.	by Rev. L. Richmond (for names see list, page 121.	478	6	6
Star Cross, Devon, do.	by Mrs. Ward	7	14	3
Tiverton do.	by Miss E. Ware	2	0	0

HEBREW TESTAMENT FUND.

Hereford Society,	by Mrs. Love	0	6	0
London Ladies' do.	by Miss Steers	4	1	0

BUILDING FUND FOR SCHOOLS.

Myers, Rev. William, North Somercote	5	5	0
Taylor, Mr. James, 16, Old Broad-street	10	10	0
Boston (near Lincoln) Society, by Rev. John Spence	9	0	0
Bridgenorth Ladies' do. by Mrs. Cox	3	0	0
† Exeter Ladies' do. by Miss F. E. Woolcombe (<i>for</i> <i>Female School</i>)	21	5	0
Kirton in Holland, Lincolnsh. by Rev. J. Spence	3	0	0

* A part of the sum (£25. 3s. 6d.) acknowledged in the Number for December, from Hereford, was (to the amount of £21. 10s.) a Collection made at the Church of St. Peter, (Rev. Henry Gipps,) after a Sermon by Rev. Basil Woodd.

† The acknowledgment in the Expositor for February, as from Miss Woolcombe, was erroneously stated.

THE

Jewish Expositor,

AND

FRIEND OF ISRAEL.

APRIL, 1820.

A STAR IN THE WEST.

[Continued from p. 92.]

CHAP. X.

The Indians have a system of morality among them, that is very striking.—They have teachers to instruct them in it—of which they have thought very highly, till of late years, they begin to doubt its efficacy.

WE are indebted to Dobson's Encyclopedia for the following testimony in favour of Indian morality—vol. i. p. 557. It is the advice given from a father to a son, it is believed, taken from a Spanish author. "My son, who art come into the light from the womb, we know not how long heaven will grant to us the enjoyment of that precious gem, which we possess in thee. But however short the period, endeavour to live exactly—praying to the great Spirit continually to assist thee. He created thee—thou art his property. He is thy father, and loves thee still

more than I do. Repose in him thy thoughts, and day and night direct thy sighs to him. Reverence and salute thy elders, and hold no one in contempt. To the poor and distressed be not dumb, but rather use words of comfort. Mock not, my son, the aged or the imperfect. Scorn not him whom you see fall into some folly or transgression, nor make him reproaches; and beware lest thou fall into the same error, which offends thee in another. Go not where thou art not called, nor interfere in that which does not concern thee. No more, my son. Enough has been said in discharge of the duties of a father. With these counsels I wish to fortify thy mind. Refuse them not, nor act in contradiction to them; for on them, thy life and all thy happiness depend."

Mr. Beatty, when among the Indians on the Ohio, addressed them. In answer, the speaker

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